

The Day I Became Aware



Ellangellemni When I Became Aware

Thomas Griffiths



Ellangellemni When I Became Aware:

Ellangellemni Eliza Cingarkaq Orr, 1997 The stories published in this book are the result of a collaborative effort of the elders of the village of Tununak Alaska the Lower Kuskokwim School District and school staff and students The stories were told in Yup'ik by elders at various school and community gatherings The book is divided into seven sections 1 hunters and animal helpers food and the social contract hunting and the power of the spirits 2 Yup'ik womanhood the Sky Woman domesticity and violence heroines jealousy 3 the two faces of Tulukaruk Raven creator and trickster 4 animal souls 5 war and peace 6 the land of the dead and 7 shamans Introductions to each section discuss such areas as the storytelling occasion story variants in other indigenous cultures cultural elements and symbols in the stories the storyteller's presentation and remarks the use of story knives and their reintroduction to present day students in Tununak the accuracy of oral tradition and tactics to assist memory the distinctions between fictional and historical narratives traditional winter festivals and beliefs and practices concerned with death and with shamanism The stories are presented in Yup'ik and English on facing pages Contains 56 references cultural and linguistic notes on the stories a glossary of Yup'ik exclamations and many photographs

SV Wise Words of the Yup'ik People Ann Fienup-Riordan, 2005-01-01 The Yup'ik people of southwestern Alaska were some of the last Arctic peoples to come into contact with non Natives and as a result Yup'ik language and many traditions remain vital into the twenty first century *Wise Words of the Yup'ik People* documents their qanruyutet adages words of wisdom and oral instructions regarding the proper living of life Throughout history these distinctive wise words have guided the relations between men and women parents and children siblings and cousins fellow villagers visitors strangers and even with non Natives Yup'ik elders have chosen to share these wise words during Calista Elders Council gatherings and conventions since 1998 for instrumental reasons because of their continued relevance and power to change lives The Calista Elders Council which represents some thirteen hundred Yup'ik elders recently spearheaded efforts at cultural revitalization through gatherings with younger community members In describing the content of traditional instruction as well as its central motivation We talk to you because we love you elders not only educate Yup'ik young people but also open a window into their view of the world for all of us *Wise Words of the Yup'ik People* will serve as a valuable resource for the Yup'ik people and those who wish to learn more about their lives and values

Resources in Education, 1998-12 **Critical Inuit Studies** Pamela R. Stern, Lisa Stevenson, 2006-12-01 *Critical Inuit Studies* offers an overview of the current state of Inuit studies by bringing together the insights and fieldwork of more than a dozen scholars from six countries currently working with Native communities in the far north The volume showcases the latest methodologies and interpretive perspectives presents a multitude of instructive case studies with individuals and communities and shares the personal and professional insights from the fieldwork and thought of distinguished researchers The wide ranging topics in this collection include the development of a circumpolar research policy the complex identities of Inuit in the twenty first century the transformative

relationship between anthropologist and collaborator the participatory method of conducting research the interpretation of body gesture and the reproduction of culture the use of translation in oral history memory and the construction of a collective Inuit identity the intricate relationship between politics indigenous citizenship and resource development the importance of place names housing policies and the transition from igloos to permanent houses and social networks in the urban setting of Montreal

The Raven's Gift Don Rearden, 2011-01-25 John Morgan and his wife can barely contain their excitement upon arriving as the new teachers in a Yup'ik village on the windswept Alaskan tundra Lured north in search of adventure the couple hope to immerse themselves in the ancient Arctic culture But their move proves disastrous when a deadly epidemic strikes and the isolated community descends into total chaos When outside help fails to arrive John's only hope lies in escaping the snow covered tundra and the hunger of the other survivors by making the thousand mile trek across the Alaskan wilderness for help Along the way he encounters a blind Yup'ik girl and an elderly woman who need his protection as badly as he needs their knowledge of the terrain and their companionship to survive And as the harsh journey and constant danger push him beyond his limits John discovers a new sense of hope and the possibility of loving again

Ellavut / Our Yup'ik World and Weather Ann Fienup-Riordan, Alice Rearden, 2013-08-27 Ellavut Our Yup'ik World and Weather is a result of nearly ten years of gatherings among Yup'ik elders to document the qanruyutet words of wisdom that guide their interactions with the environment In an effort to educate their own young people as well as people outside the community the elders discussed the practical skills necessary to live in a harsh environment stressing the ethical and philosophical aspects of the Yup'ik relationship with the land ocean snow weather and environmental change among many other elements of the natural world At every gathering at least one elder repeated the Yup'ik adage The world is changing following its people The Yup'ik see environmental change as directly related not just to human actions such as overfishing or burning fossil fuels but also to human interactions The elders encourage young people to learn traditional rules and proper behavior to act with compassion and restraint in order to reverse negative impacts on their world They speak not only to educate young people on the practical skills they need to survive but also on the knowing and responsive nature of the world in which they live

The Blind Man and the Loon Craig Mishler, 2020-02-17 The story of the Blind Man and the Loon is a living Native folktale about a blind man who is betrayed by his mother or wife but whose vision is magically restored by a kind loon Variations of this tale are told by Native storytellers all across Alaska arctic Canada Greenland the Northwest Coast and even into the Great Basin and the Great Plains As the story has traveled through cultures and ecosystems over many centuries individual storytellers have added cultural and local ecological details to the tale creating countless variations In The Blind Man and the Loon The Story of a Tale folklorist Craig Mishler goes back to 1827 tracing the story's emergence across Greenland and North America in manuscripts books and in the visual arts and other media such as film music and dance theater Examining and comparing the story's variants and permutations across cultures in detail Mishler brings the

individual storyteller into his analysis of how the tale changed over time considering how storytellers and the oral tradition function within various societies Two maps unequivocally demonstrate the routes the story has traveled The result is a masterful compilation and analysis of Native oral traditions that sheds light on how folktales spread and are adapted by widely diverse cultures Words of the Real People Ann Fienup-Riordan, Lawrence D. Kaplan, 2007 Collects the oral literature poetry and life stories of Alaska's Native speakers of Yupik Inupiaq and Alutiiq including ancient tales spanning generations as well as new traditions accompanied by essays on each Native group's background Source of description unspecified Qanemcit Amlertut/Many Stories to Tell Ann Fienup-Riordan, Alice Rearden, 2017-11-15 This bilingual collection shares new translations of old stories recorded over the last four decades through interviews with Yupik elders from throughout southwest Alaska Some are true traditional tales while others are recent Some are well known like the adventures of the wily Raven while others are rarely told All are part of a great narrative tradition shared and treasured by Yupik people into the present day This is the first region wide collection of traditional Yupik tales and stories from Southwest Alaska The elders and translators who contributed to this collection embrace the great irony of oral traditions that the best way to keep these stories is to give them away By retelling these stories they hope to create a future in which the Yupik view of the world will be both recognized and valued **Hunting Tradition in a Changing World** Ann

Fienup-Riordan, 2000 The Yupiit in southwestern Alaska are members of the larger family of Inuit cultures Including more than 20 000 individuals in seventy villages the Yupiit continue to engage in traditional hunting activities carefully following the seasonal shifts in the environment they know so well During the twentieth century especially after the construction of the trans Alaska oil pipeline the Yupik people witnessed and experienced explosive cultural changes Anthropologist Ann Fienup Riordan explores how these subarctic hunters engage in a hunt for history to make connections within their own communities and between them and the larger world She turns to the Yupiit themselves joining her essays with eloquent narratives by individual Yupiit which illuminate their hunting traditions in their own words To highlight the ongoing process of cultural negotiation Fienup Riordan provides vivid examples How the Yupiit use metaphor to teach both themselves and others about their past and present lives how they maintain their cultural identity even while moving away from native villages and how they worked with museums in the Lower 48 on an exhibition of Yupik ceremonial masks Ann Fienup Riordan has published many books on Yupik history and oral tradition including *Eskimo Essays* *Yupik Lives and How We See Them* *The Living Tradition of Yupik Masks and Boundaries and Passages* She has lived with and written about the Yupiit for twenty five years

A Grammar of Central Alaskan Yupik (CAY) Osahito Miyaoka, 2012-12-06 The volume is a major grammar of Central Alaskan Yupik CAY It is the culmination of the author's linguistic studies done in Alaska and elsewhere since around 1960 with assistance of many native speakers Central Alaskan Yupik is currently the most vigorous of the nineteen remaining Native Alaskan languages Descriptive in nature extensive and deep this grammar is of typological and of ethnological

anthropological interest Given the severely endangered state of the language this much of descriptive linguistic material is without comparison in the field *Nunakun-gguq Ciutengqertut/They Say They Have Ears Through the Ground* Ann Fienup-Riordan,2020-05-15 Lifeways in Southwest Alaska today remains inextricably bound to the seasonal cycles of sea and land Community members continue to hunt fish and make products from the life found in the rivers and sea Based on a wealth of oral histories collected over decades of research this book explores the ancestral relationship between Yup ik people and the natural world of Southwest Alaska Nunakun gguq Ciutengqertut studies the overlapping lives of the Yup ik with native plants animals and birds and traces how these relationships transform as more Yup ik people relocate to urban areas and with the changing environment The book will be hailed as a milestone work in the anthropological study of contemporary Alaska

Water Mask Monica Devine,2019-03-15 Water Mask is an adventurous memoir from Monica Devine an itinerant therapist who travels to villages throughout Alaska and builds a life in this vast captivating landscape She traverses mountains navigates sea ice with whalers and whirls two thousand feet above tundra with a rookie bush pilot she negotiates the death of her father and the near loss of her family s cabin on the Copper River Her journey is exhilarating but not without reminders of the folly of romanticizing a northern landscape that both rejects and beguiles Reflections on family place and culture are woven into a seductive tapestry of a life well lived and well loved

Gifts from the Ancestors William W. Fitzhugh,Julia J. Hollowell,Aron Crowell,2009 The appearance during the first millennium A D of small exquisitely carved artifacts of walrus ivory in the Bering Strait region marks the beginning of an extraordinary florescence in the art and culture of North America The discovery in the 1930s and 1940s of world class carvings of animals mythical beasts shape shifting creatures masks and human figurines astounded scholars and excited collectors Nevertheless the extraordinary objects that belong to this fascinating sometimes frightening world of hunting related art remain largely unknown Gifts from the Ancestors examines ancient ivories from the coast of Bering Strait western Alaska and the islands in between illuminating their sophisticated formal aesthetic cultural complexity and individual histories Many of the pieces discussed are from recent Russian excavations and are presented here for the first time in English others are from private collections not usually open to the public The essays written by an international group of scholars adopt a refreshing interdisciplinary approach that gives voice to the various competing and now sometimes cooperating stakeholders including Native groups museums archaeologists art historians art dealers and private collectors

American Indian and Alaska Native Children and Mental Health Paul Spicer,Patricia Farrell,Michelle C. Sarche,Hiram E. Fitzgerald,2011-09-22 This unique book examines the physical psychological social and environmental factors that support or undermine healthy development in American Indian children including economics biology and public policies The reasons for mental health issues among American Indian and Alaska Native children have not been well understood by investigators outside of tribal communities Developing appropriate methodological approaches and evidence based programs for helping these youths is an urgent priority in developmental

science This work must be done in ways that are cognizant of how the negative consequences of colonization contribute to American Indian and Alaska Native tribal members underutilization of mental health services higher therapy dropout rates and poor response to culturally insensitive treatment programs This book examines the forces affecting psychological development and mental health in American Indian children today Experts from leading universities discuss factors such as family conditions economic status and academic achievement as well as political social national and global influences including racism Specific attention is paid to topics such as the role of community in youth mental health issues depression in American Indian parents substance abuse and alcohol dependency and the unique socioeconomic characteristics of this ethnic group

Designing Patterns Daniel Lynn Watt, 2006 In this module designed for grades three to five students design patterns to be used in a headress or similar linear strip They explore properties of shapes lines of symmetry and part to part and part to whole relationships The module provides numerous opportunities for the teacher to extend and adapt this curriculum from further explorations of fractions to Yup'ik cultural knowledge About the Series Math in a Cultural Context This series is a supplemental math curriculum based on the traditional wisdom and practices of the Yup'ik people of southwest Alaska The result of more than a decade of collaboration between math educators and Yup'ik elders these modules connect cultural knowledge to school mathematics Students are challenged to communicate and think mathematically as they solve inquiry oriented problems which require creative practical and analytical thinking Classroom based research strongly suggests that students engaged in this curriculum can develop deeper mathematical understandings than students who engage only with a procedure oriented paper and pencil curriculum

A Semantic Analysis of Yup'ik Spatial Deixis Alison Smiley Rukeyser, 2005 **Journal of American Indian Education**, 2007 [Qanemcikarluni Tekitnarqelartuq](#) Eliza Cingarkaq Orr, Ben Orr, 1995 [My Legacy to You](#) Frank Andrew, 2008 Yup'ik elders of southwest Alaska recall Our ancestors were never heavy with a tool kit They carried in their minds what they needed to live rich lives in the harsh environment of the Bering Sea coast Frank Andrew Sr 1917 2006 was one of the few elders to bring this knowledge into the twenty first century Not only did Frank Andrew possess knowledge and wisdom he shared it For five years before his death he worked tirelessly with Yup'ik translators Alice Rearden and Marie Meade and anthropologist Ann Fienup Riordan to document his knowledge of life on the Bering Sea coast What he shared is specific to the Canineq lower coastal area at the mouth of the Kuskokwim River When he talked about kayak building tomcod fishing or bird hunting it was based on his own experience in the area surrounding Kwigillingok where he spent his life His unprecedented depth of knowledge and eloquent storytelling inspired this book Paitarkiutenka My Legacy to You is the bilingual companion volume to Yuungnaqpiallerput The Way We Genuinely Live Masterworks of Yup'ik Science and Survival which gives readers a sense of the complexity and variety of Yup'ik tools and technology Paitarkiutenka offers greater detail about working with wood kayak construction and coastal hunting Stories and information on seasonal activities in the Canineq area appear here for the first time This book

acknowledges the enormous amount of information and remarkable skills that each individual needed to live life on the Bering Sea coast it is Frank Andrew s legacy to us all

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